

Thou shalt be a blessing to the world
VOICE

FROM

HEAVEN

TO TH

COMMON-WEALTH

OF

ENGLAND.

With Additions.



Printed in the Yeer, 1653.

Psal. 119.
89. For ever O Lord thy word is for-
led in heaven.

Jo. 12. 29. Some said it thundered, others said
an Angel spake, Jesus answered and

Ver. 30, 31. said, This voice came not because
of me, but for your sake. Now is
the judgement of this world, now
Eph. 1. 2. shall the Prince of this world be
cast out.

Thou shalt arise and have mercy
Psa. 102. upon *Sion*, for the time to favour
her, yea the set time is come.

Psa. 119.
Ver. 126. It is time for thee O Lord to
work, for they have made void thy
Law.

Psa. 131.
Ver. 8, 9, 10. Arise O Lord into thy rest, thou
and the Ark of thy strength, let thy
Priests be clothed with righteous-
nesse, and let thy Saints shout for
joy, for thy servant *Dauids* sake,
turn not away the face of thine a-
noynted.

To

Act

To the Reader.



Courteous Reader, these things have been under a bushell these nine moneths, so that I was in travaile untill now, as you see my condition, Jer. 30. 6, 7, 8, 9. to bring forth a King, even to raise up *David*. I complained unto many, but I found no assistance, how I might set forth this light to all that are in the house; and especially to them that are in the House of Parliament, and to print it, that it might no longer lie upon my conscience, as a heavy burthen, but appear generally before the world, untill at last being overwhelmed with sorrow, I made my complaint unto God, who in an extraordinary manner, within twenty four hours did send me help, and therefore I praised God and admired his providence in these things. And now beloved, I present these things unto you, which are no ordinary things. And (as they came

Mar. 5. 14,
15, 16.

I/a. 28. 21
22.

to me from God, which caused me to tremble at his Word, *I/a. 66. 2. 5.*) so I wish ye would seriously receive them. For I must needs confess we doe not read the Scripture, nor look into it with that holy reverence, as is requisite for so great a word of Majesty, but play with it as with a Pamphlet, that is to day, and to morrow is cast aside, so that it is turned to wantonness, and vaine pleasure more then purity, and powerfull practice. And therefore I beseech you heare the Word of the Lord, ye that tremble at his Word, *I/a. 66. 2. 5.* And to the rest I say, Be ye not mockers; lest your bonds be made strong, for I have heard from the Lord God of Hosts, a consumption even determined upon the whole earth.

Arise Evans.

(1)



A
VOICE FROM
H E A V E N,
TO THE
Commonwealth of England.



E'beloved, though I have not
expressions fitted for all sorts
of people to declare my mat-
ter intended, yet my de-
sire is, That all might under-
stand me, that the highest
would bow down his eare, &
the lowest strive to understand also. I hope you
will take what I shall make out in plain termes
with good will, and not expect, nor respect the
fine phrases of complements, but truth, though
in a mean habit, will (I hope) by you be judg-
ed worthy of love and acceptance. And to vin-
dicate my self against every spirit that shall rise
against me, I will shew ye, First, that I have ta-
ken the Engagement, that is, *To be true to this
Commonwealth, as it now stands, without a
King, or House of Lords.* Now if I should be
silent, and see the great evill that I see coming
upon this State and Commonwealth, and not
give timely warning, that in some measure by
repentance it might be prevented, I should be
false to the Commonwealth.

A 3

There-

Therefore I do discharge my conscience in faithfulness to it, because I am bound by the Engagement so to do, so my conscience doth witness to me, which conscience of mine by Gods assistance, I shall keep clear, by declaring unto you the truth that is opened to us in the word of God for us to take notice of it, that we may know the truth, and be assured that God doth manifest it, to the end that all might be inexcusable, upon the day that is coming; because there is a day nigh at hand, in which God will judge the world, by a man which he hath appointed by the word of Jesus Christ, in righteousness. And this man is not Jesus, but a man ordained, appointed and sent, by the Father, and his Son Jesus; who in righteousness will judge, and make war. And this man will be known by his rising from the dead; not in that body that he died in, but in a body of his own seed, in which he will rise and reign for ever. And not only so, but the Lord Jesus will reign in him for ever and ever. So that all this is done, for the glory of the Lord Jesus, the fulfilling of his promise, the manifestation of the true rest for his people, who are yet tossed to and fro with every wind of Doctrine, and without rest: Neither would I have you to mistake me, as if by this, I said that there is no resurrection, but what is here mentioned; For I shall shew you hereafter the true faith which I believed. But here I shew you, that this is a singular resurrection, to a person offered up among the Gentiles, as that was of Jesus among the Jewes. And of both these, the Apostle speaks, *Rom. 15. verse 8, 9, 10, 12, 13,*

*Act. 17. 31.**John 12.*

48.

John 14.

25, 26.

*Joh. 15. 26**Joh. 16. 7,*

8, 9, 10, 11,

12, 13, 14.

*Rev. 19. 11.**Act. 17. 31.**1 Cor. 15.*

38.

Joh. 16. 13,

14, 15.

Eph. 2. 12.

13, 14.

Heb. 4. 7,

8.

14, 15, 16. Where first he shews that the coming of Jesus, and the offering of him up, was the bid to fulfill the promise made to the Fathers of the Jews Nation: and after speaks of a person of God in which none of the Parliament knew, for had they known it, they would not have put the King to death, 1 Cor. 2. 6, 7, 8, 9, 10, 11, 12, 13, 14.

to reign amongst the Gentiles; and of their offering up of him: and he that is offered up, must be no lesse than a King. Of this King there is much spoken in Scripture, he must be also of the root of Jesse, not by a carnall generation, but begotten of immortall seed by the bloud of Jesus. And on this King, Jesus layes so much honor in the Gospell, and of this King he saith, that he will raise him up at the last day. And Jesus when he ascended, sat at the right hand of God, expecting till this King came, to subdue all the enemies of Jesus under his feet. For all things were not subdued to Jesus; though he were crowned in the Apostles time, yet not in possession of his Kingdom till this King came. This is that King of Kings, that Jesus holds forth; this is that King that overcometh, and therefore possesseth all things that overcame, and is taken into the Throne of Jesus, to sit with him, as Jesus overcame; and was taken into the Fathers Throne. This indeed is the third person, and whosoever speaks against him shall never be pardoned, because that on him the Holy Ghost is fully manifested, that all the Scripture is opened and fulfilled in him, and Jesus fully magnified by this person. For the King is the Ensign of God that is set

up the second time, to bring all Nations to the faith of Jesus. *Rom.* 3. 28. but especially all the Jewes, *Isaiah* 11. 10, 11, 12. *Isai.* 59. 19, 20. *Rom.* 11. 25, 26. *Heb.* 9. 28. *Ecclesiast.* 4. 15. 16. and the King is called by nomination the Holy Ghost, because he is the special great messenger of the Trinity, *John* 14. 26. The Holy Ghost is so full in him and upon him, that it gives its name to him; as we call a cup that is full of wine, saying, give me the wine, or give me the cup, in sense is to be understood the same thing. So the King is sent to us under the name of the Holy Ghost, because he was full of it: but indeed properly the Holy Ghost is the God and Father of our Lord Jesus Christ, *Mathew* 1. 18. 20. *Luke* 1. 35. And therefore the Holy Ghost is called the first and the last, *Revel.* 22. 13. because under that name he begets Jesus Christ, *Mathew* 1. 18. 20. *Luke* 1. 35. and seems to be elder or before Jesus; and under that same name he seemeth to be younger and after Jesus, and so sent *John* 14. 16, 26. *John* 15. 26. *John* 16. 13, 14. and these mysteries are riddles to the world, but to the Believers they are evident, *John* 14. 17. 26. there is more honor laid in Scripture upon this King, than my tongue or pen can utter, though I see it in abundance. This King overcame all by his Faith in Jesus Christ, which faith he defended by his sufferings, through which sufferings he is perfected, and become greater then the greatest Conquerour of all the Kings of the earth, and in time to come, they shall all submit unto him, for God hath made him King of Kings, and Lord of Lords. For the appearing of Jesus Christ in him is to give rest to the people of God,

Psal. 21.
Read all
this Psalm

Heb. 5. 7,
8, 9, 10, 12.
Rom. 8.
36, 37.
Zac. 14. 9,
10, 11, 12.

God, and his law shall go forth into all the *Heb. 4. 7.*
 earth. And all the earth shall be gathered into *8, 9.*
 one judgement to worship God, according to *Isa. 2. 3.*
 the rule that this King left to them, and sealed *Zeph. 3. 9.*
 it with his blood; according to the appointment *Joh. 3. 33.*
 of God, and our Lord Jesus Christ. For it is *Joh. 6. 13.*
 the rule of the Spirit of truth which Jesus pro- *26.*
 mises to lead men into all truth. And now the *Eze. 39. 8.*
 promise is fulfilled, and the Comforter is come, *Jer. 13. 19.*
 and the true way is perfectly known this very *10.*
 day: and the wicked shall fall in the way that *Jer. 30. 23*
 they have chosen, and the righteous shall wil- *24.*
 lingly come to the way of the truth, and the *Hos. 14. 9.*
 wicked shall do wickedly, none of the wicked *Psal. 110.*
 shall understand the truth. These wicked are *2, 3.*
 not prophane wicked, I mean Drunkards, Swear- *Dan. 12. 3.*
 ers, Whoremasters, Lyars, Sabbath-breakers, *4, 10.*
 and the like irreligious persons; but these wick-
 ed are such as think themselves otherwise, and
 the only holy, and to have most understanding; *Pro. 30. 11,*
 and from a false confidence, do act in their *12, 13, 14.*
 times against the truth, and will never be per- *Dan. 12. 3,*
 swaded, but they are the wiser sort of men. But *4.*
 the wise and righteous shall understand the judg-
 ment and believe it; and they shall shine as the
 stars, and turn many to righteousness, who
 were before prophane. And their knowledge *Mal. 4. 2, 3*
 shall be increased, for the Sun of righteou-
 nesse will shine upon them. For Jesus doth shine
 upon him, and give him of his light. And they
 shall tread down the wicked, that they shall ne- *Psa. 92. 7.*
 ver rise againe, or their wickednesse will be
 seen and abhorred of all men: and their car-
 kasses shall be as dung upon the earth; and they *2 Tim. 3.*
 shall be eaten of worms, and devoured with the *3. 8, 9.*
 fire of their own anger, they shall never be able *Isa. 66. 24.*

Mat. 24. to help themselves. And now is the time that ye shall return and discern between the righteous
17.

Mal. 3. 18. and the wicked, that ye may know who is righteous, and who is wicked; who serveth God, and who serveth him not; and what is the true way of Gods worship. Of this I shall speak if God permit, and clear it out to your understanding, with the uttermost of my ability, for the salvation of your souls and bodies, and all that ye have. For I believe ye shall see more trouble upon this land suddainly, then hath been any time heretofore.

*Jesus
 blessed in
 Shem.*

*K. Charles
 also blessed
 in Japhet.*

All the Prophets of God prophesied mystically; and the ground-work of all the Prophets is the speech of *Noah* to his Sons, *Gen. 9. 1, 22, 23, 24, 25, 26, 27.* where he curseth *Ham* for his rebellion against him, and blesseth *Shem* and *Japhet*, who honored him. *Jesus Christ* is the God of *Shem*, and lineally descended of *Shem*, and conquered all the rebellious seed of *Ham*, by his sufferings, *Colossians 2. 14, 15.* and *King Charles* is that seed of *Japhet*, who by his coming in to *Jesus Christ*, and suffering for his truth, brings the rebellious seed of *Ham* to such an eternall servitude, that they shall not rise again. All this the Prophets foresaw, and declared mystically, which mysteries could not be opened till *King Charles* came and finished his course. And at this time all the mysteries are fulfilled, as ye have it, *Revelat. 10. 7.* thus, In the daies of the voice of the seventh Angell, when he begins to sound, the mystery of God shall be finished, as he hath declared by his servants the Prophets. Again, a Prophet of our Nation noting to us the time, saith more clearly to the same purpose thus. *Coronimab. Ann. iw.*

in diwedde u drogan. In English thus. *The Son of Anne Crowned will finish the Prophecies.* Ye have this prophecy cited in Master * *The Lillies* book, called *Monarchie*, or *no Monarchie*, and he doth acknowledge it to be spoken for such an of King Charles his Coronation. Though one as ye Lilly brings it to prove that there should be no see in *More Kings* here in *Britain*, but he erreth. For nasseth the said Prophet saith, that all the prophecies *Ben Isra-* are fulfilled in King Charles, called by him *els* book, *Mab. Ann.* or the *Sonne of Anne*, that we called the might know the time of the seventh *Angell*. hope of And that now there shall be a rule and a King- *Israel*; and dome that shall subdue all, and shall stand for sent to the ever under * King Charles, and his seed, whose *Supreme* seed by the works of God shall appear to have power of an unquestionable *Sovaraignty* over all the *England*.

An. 1650.

one to call and deliver the ten Tribes, and their hope as true, for as *Isaiah* saith, *Isa. 59. 20.* the Redeemer shall come to *Sion*; that is, to the *Elect Jewes*, but say you, from whence shall he come to *Sion*? the *Apostle* tells you, *Rom. 11. 25, 26.* he shall come out of *Sion*, to *Sion*; hence ye may see, that from the *Elect Gentiles*, our deliverer, or Redeemer, Charles the Son of Charles Stuart by name, comes to the *Elect Jewes*, to deliver them from the power of darknesse, and to bring them to *Iesus Christ*, and eternall life. And by the star that did appear at his death, it is evident, that God would have you know, that Charles Stuart is that day-star to bring the *Jewes* to *Iesus*; as the Star brought the wise men to *Iesus*, *Mat. 2. 9.* which Star is promised to the *Gentiles*, *2 Pet. 1. 19.* and especially is promised to him, that overcame by his sufferings to keep and defend the Church of God, *Rev. 2. 26, 27, 28.*

earth.

Heb. 11. earth. That can never be shaken again. Of this
22, 23, 24. construction the Scripture is full, and *M. Lillies*
25, 26, 27. Prophets wrecked by him, do intend the same
28, 29. thing with the Scripture; for all the Kingdomes

† That is of our Lord Iesus, and
of his annoynted Charles; for
Christ is a Greek word, which
in English is annoynted.

of the earth at the sound
of the seventh † Angell,
became one Kingdome
of Christ, Revel. 11. 15.
and the word Iesus is

left out there, and also Revel. 20. 4. now Christ
hath a new name, that is *Charles*, Revel. 3.
12. so that *Charles* is the Christ of Christ. For
so it signifies, Revel. 11. 15. where it is said;
the Kingdome of our Lord J E S U S, and of
his Christ, C H A R L E S: And againe saith
Iesus, I have set my King upon my holy hill of
Sion, Psal. 2. 6. and this is clear by many pla-
ces. And though the word *Charles* is not in
all the Scripture, any more then Iesus in the
Old Testament, named: yet we find marks
by which they are signified, that we might know
them from all others, at the appearance of their
persons to the world. The Son of *Anne* was King

I saw the star on the day that King
Charles came to Pauls to give thanks
to God for the Queens safe deli-
verance, at ten a clock in the morn-
ing, being a clear day; and the
Star was neer the Sun. Let none
oppose it, when Scripture speaks,
when a sign from heaven speaks
and declares his righteousnesse ac-
cording to the scripture; Psal. 97.
3. 4, 5, 6. Mat. 24. 3.

Charles. And this
Prophet doth so a-
gree with that of
Rev. 10. 7. as if it
were the same Angell
sent afterwards to cer-
tifie of the time, when
the seventh Angell
doth sound. And it
is now; which in
Scripture is called
the end of the world;

in regard of the great alteration, destruction,
per-

persecution, to come into the world, as if all things were destroyed, and made new again. Divers of the Prophets of the Old Testament spake of the end, as in *Dan.* 11. 27. 30, 31, 32, 33, 34, 35. *Dan.* 12. 8. 13. *Hab.* 2. some of them call it the day of the Lord, a dark day, a great, and notable day, a gloomy day, a day neither light nor dark. *Amos* 5. 18, 19. *Toel* 2. 31. *Zeph.* 1. 14, 15, 16, 17, 18. *Zach.* 1. 14. 6, 7, 8. a day of decision to decide the long controversie, between the seed of the Serpent and the seed of the Woman. It is also to be observed how the Prophet against this time of decision sends a Proclamation to the Gentiles, invites them to come to this great work to fight, & end the controversie, and bids them beat now their plow-shares into swords, and pruning hooks into spears, *Toel* 3. 7. 10, 11, 12, 13, 14. and after the victory is obtained, then the Prophet *Isaiah* and *Micah*, in the same words, bids them beat their swords into plow-shares, and spears into pruning hooks, for they shall learn war no more. *Isa.* 2. 2, 3, 4, 5. *Micah* 4. 1, 2, 3, 4. and it is called a day of Judgment, given to the Saints, that they may possess the Kingdome for ever and ever, *Dan.* 7. 22. In the new Testament there also is much spoken of the end, *Mat.* 24. 6. 13, 14, 15. and now the end is come, the abomination of desolation standeth in the holy place, that is, every foolish man gets up into the Pulpit, and powreth out his folly: Now the false Christs and false Prophets appeare, every one would feigne himselfe to come in the name of the Lord, as if he were sent indeed, and none but he a right. One sets up his way, another saith as much, and sets up his way, so that you may see, what times we live in by these appearances. The

Inde-

Independent faith, here is Christ, the Presbyterian faith, Lo here is Christ, the Anabaptists faith, Lo here is Christ, and so all other Sects cry. Now consider the words of the Lord Christ, by which you may know that none of the wayes now tolerated, and in such great esteem is the way of salvation, neither shall they be saved that continue in any of these wayes, for at this time, when all men are suffered to be of what Religion they please; yet you shall find that the faith of Gods Elect is forbidden, and true Religion with the professors thereof according to the words of Christ persecuted and driven from their habitations, for the Elect must endure and flie, untill the Lord come as lightening to lighten the earth, to give them hope, and assured knowledge that Judgement is coming upon their persecutors, for you know that we are exhorted by Christ, to compare what we see in his Word with the things done in our times, for he gives us true signs, and then saith he, when ye see these things begin to come to passe, know that your redemption draweth nigh. And again, by these signs you may know which is the faith of Gods Elect, who are the Elect of God,

At the appearance of Iesus Christ, and where this faith is found, Tit. ii. 1. Mat. 24. 13. 16. 20. 27. Mat. 24. 15. 32, 33. Mar. 13. 7. 8. 14. 28, 29. Luk. 21. 28, 29, 30, 31.

there was a division amongst the people, some said of him, we know this man whence he is, but when Christ cometh, no man knoweth whence he is, Joh. 7. 26; 27. others said Christ came of the seed of David, of the Town of Bethlehem, a place well known to them, Joh. 7. 40, 41, 42, 43. now the reason of this division was the Scripture, for Isaiah saith, Isa. 33. 17. their eyes shall see the King in his beauty,

beauty, and the land that was very far off from them. And again Isa. 30. 27. saith, the name of the Lord cometh from far, and David saith, Psal. 48. 2. that this land was on the sides of the North: and so in Ezek. 38. 2. 6. that this chiefe Prince of the Gentiles should come from the North quarters; so Eldas their last Prophet, 2 Eld. 13. 7. who saw the land in a vision, but could not come to know the region, so that none of them could name the Country and City where this great appearance should be, and John giveth it a name in regard of the great evill done in its darknesse. Sodome and Egypt, Rev. 11. 8. but in regard of the light that would come forth out of its darknesse, he calls it new Jerusalem, Rev. 2. 12. Rev. 21. 10. holy Jerusalem, so that London and Britain was not knowne unto them by name to be the place where these great works should be done, as it is seen this day, for the signes declare the times and place, Mat. 16. 23. Luk. 12. 34, 55, 56, 57. therefore ye are to observe the signs of these times, and to compare them with Scripture.

First the Faith of Gods Elect is where the abomination reigneth, though under persecuti-
on, that's clear, Mat. 24. 15. Here under this state we see the abomination, therefore here are the faithfull found.

Secondly, the abomination cannot be said to reign but in one certain country where the Elect are planted, and if possible the abomination should have his full time, no flesh should be saved, Mat. 24. 22. And it is evidently seen, that the abomination reigneth here in England, therefore if the Elect be destroyed here, there is no more seed left to propagate, Isa. 1. 9.

Namely
Judea sig-
nifying
England.

Thirdly, consider there is but one way of sal-
vation, but many false wayes, 2 Pet. 2. 2. and
he that endureth in that way continually, not
with-

withstanding what he may suffer for it, he shall be saved, *Mat. 24. 13.*

Fourthly, consider, that when every other way is tolerated, then this true way is persecuted and forced to flee, *Mat. 24. 15. 16. 23. 25. 26.*

I acknow-
ledge God
hath his
Elect over
all the
earth; and

Fifthly, consider, that the false wayes at this time are far more glorious then the way of truth, and so prevalent, that if it were possible, they should deceive the very Elect, *Mat. 24. 23. 24. 25. 26.*

that he will send his Ministers to gather them into this only way of salvation, *Mat. 24. 31.* but now there is no Elect visibly seen, save these of the Church of England; and all the Elect must come to unity with these, in forme of worship, doctrine, and discipline, before they can be justified and saved.

Sixthly, consider, that the Elect are no where els but here in England, & so tyed to this place, that if the faith of Gods Elect were destroyed here, there should be none sav'd, *Mat. 24. 22.*

Seventhly, consider, that if the faith of Gods Elect were any where else found, it could not be subject to dangers, as it seems to be, for if it were destroyed here in this land, we should find it in some other. But the case is not so, for he doth specifie a certain place by the name of *Judea*, *Mat. 24. 16.* where these things shall be seen, and it is evident that *Judea* to be here, for here the signes are seen, *England* is the place, therefore here and no where else is this faith found. And it is evident to be the faith of King *Edward*, Queen *Elizabeth*, King *James*, King *Charles*, and if destroyed here, where else to be found?

And to shew you, that the Romish Faith now

is not the Faith of Gods Elect, it was determined that some should depart from the faith before the day of God came, *2 Thes. 2. 1, 2, 3.* and accordingly they have departed, as you may see their actions noted unto us, *1 Tim. 4. 1, 2, 3.* by their forbidding their Priests to marry, and commanding to abstaine from meats, which things they do. And after their departing it was determined that there should be a reformation in the Church made by publique authority according to the mind of God, which reformation or form of worship is called a form of godlinesse; and the authors of that form are justified and called good men, *2 Tim. 3. 4, 5.* And then it was decreed that a company of Traytors should come and deny the power of this form, and say the form is not of power to make men godly, and this you may see in *2 Tim. 3. 1, 2, 3, 4, 5, 6, 7.*

And they are compared to the Sorcerers of Egypt, because they withstand this forme, and the authors of it, as those Sorcerers did *Moses*, who was also sent of God, and gave the Law. And these men privily conspire against the truth, according to the word, *2 Pet. 2. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12.* *2 Tim. 3. 6.* *Jude 1. 2, 3, 4, 5, 6.* and from the conspiracy of these men cometh the abomination that makes desolate, and now reigneth: and as the time of the Papists departing from the faith, is called the latter times, *2 Tim. 4. 1.* So the time of these are called the last dayes, *2 Tim. 3. 1.* so that all comes to passe in order according to the Word and knowledge of Christ. And if you consider how God is a God of Order, and would have all things done by lawfull authority given by

him.

himselfe; you may see upon the *Papists* departing from the Faith, God removed the power from *Rome* to *England*.

First *Luther* falls out with the Pope, writes against him, endangereth the Faith, and the Pope is not able to help himself.

Secondly, upon this King *Hen. 8.* writes against *Luther*, overthrowes him, and defends the Faith.

Thirdly, upon this the Pope, who should have defended the Faith, because it was his proper office, gives the title from himselfe, to King *Hen. 8.* and calls him *the Defender of the Faith*.

Fourthly, upon this the King would marry, the Pope would not let him marry. The King did marry, the Pope excommunicates him for it. The King by vertue of his Title, *Defender of the Faith*, defends himself against the Pope, calls a Parliament, casts out the Pope, and begins to reform all things according to the Word of God; and this Parliament are called good men, 2 *Tim. 3. 3.*

Fifthly, King *Edw. 6.* by vertue of the same title calls a Parliament, and they give the form of godlinesse to the Church, purely and perfectly according to the mind and word of *Jesus Christ*.

Sixthly, Queen *Mary* takes in the Pope again, then the Martyrs stand up, and scale the true Faith with their bloud, confesse the goodnesse of God to his Church, and triumphing in the flames with joy over their enemies; for the Elects sake.

Seventhly, Queen *Elizabeth* comes out of her troubles, lightens the earth with her goodnesse and glory, as if the daughter of *Sion* were risen from

from the dead, to the great comfort of Gods B. *Iſa. 60. 10.*
 left. 16.

Here you may ſee how God preſerved the Faith, removed the authority, reformed the Church, by a publique power; for it was determined of Chriſt, that when Princes were ſub- *Iſa. 43. 23*
 jected to the Faith, they muſt have care of his Church as nurſing Fathers, and reform it, when *Mat. 24.*
 need requires by their publique authority: and *23, 24, 25,*
 whatſoever is done by private rebellious Sub- *26.*
 jects in private againſt authority, though they pretend to follow Chriſt and his Apoſtles in it, and think that a good warrant, yet it is damnable, condemned by Chriſt and his Apoſtles; for ſaith he, go not to the Deſart, nor to the ſecret Chambers, nor here nor there to ſeek me; for I will be of no ſuch rebellious conſpiring ſociety: For he ſaw that the abomination of de- *2 Pet. 2.*
 ſolation would begin in ſuch private meetings. *Iude 1.*
 And the Apoſtles ſay, they ſhall privily bring *2 Tim. 3.*
 in damnable herſies, and in ſo doing, oppoſe *1, 2, 3, 4, 5,*
 men dignified with the power of Chriſt; and *6, 7, 8, 9.*
 for ſo doing they ſhall be deſtroyed in eternall fire, and have their wages in hell for ever.

Now concerning King Henry 8. ſome will ſay, might not the Pope take the title again from *Heb. 12.*
 him, upon his revolting from the Pope? I an- *16, 17.*
 ſwer no, for the chief gift once given, cannot *Gen. 25.*
 be recalled; for God goes along with it. And he *31, 32, 33,*
 that receives the gift, is by vertue thereof made *34.*
 more able then he that gave it, ſo that he that *Gen. 27.*
 gave it, hath no power to command him to give *24, 25, 26,*
 it againe, and this I ſhall prove to you. *Eſau 27, 28, 29,*
 parted with his gift as the Pope did, and would *30, 31, 32,*
 have had it again, but could not, though he *33, 34, 35,*
 ſought it of God with tears. And though *Ja- 36, 37.*

cob in a subtill way deceived his Father *Isaac*, to get the power and blessing from him, yet his Father *Isaac* could not help it, though he trembled when he came to know whar he had done. Oh saith he to *Esaü*, I have made him thy Lord, and done thus and thus unto him, it must be so now; what can I do for thee? as if he should say, I am disabled, I have given all away from me; and all was but a few words said by *Isaac* to *Jacob*, yet there was such power in those words, that *Isaac* nor *Esaü*, with all they could do, could not help themselves against *Jacob*.

Thus much for a Preface. But my matter intended is shorter and more powerfull. For you shall see all things set down in the Scripture, as they came to passe since the beginning of this Parliament, to this very day, and what is to come to passe hereafter upon this Nation. And you shall see all this in the eighth and ninth Chapters of *Amos*, who first speaks of the End (that was) the beginning of this Parliament (and the ruine of the Kings Court) & then speaks of everlasting ruine to this State; and the renewing of the Kings Court, and enlarging of his power over all the earth; and this you shall see verse after verse, as all things things come to passe hitherto in order.

2 King 14.

13. 27. 28.

Amos 1. 1.

Amos 7. 9.

10. 11. 12.

13. 14. 15.

Acts 15.

15. 16. 17.

18.

Rom 2. 28

29.

Rom. 9. 6.

7.

Gai. 6. 16.

And now if you consider, you shall find that the prophecy of *Amos*, which he prophecied against *Jeroboam* the Son of *Ioas*, was not fulfilled upon him; for he prospered all his time, but it was to be fulfilled amongst the Gentiles. And therefore the Apostle *James* alledgeth this Prophecy as a thing belonging to the Gentiles, and gives this note, saith he, Known unto God

God are all his works, from the beginning of the world; as if he had said to us, The things that are now in doing amongst you, were known to God of old, as is declared by his Prophet Amos. For though this Prophet as others doth speak to *Israel*, yet it belongs to the spirituall *Israel*, as many more also did, and the Apostie doth so interpret the Scriptures, &c. Now shall I shew you the meaning of these two chapters, the eighth and ninth of Amos.

Amos 8.

In ver. 1. 2. God saith to Amos, *what seest thou?* Amos answereth, *a basket of Summer fruit*, that signifies the harvest is come, the generation of the world is ripe in sin, fit to be cut down. Then says God, *the end is come upon my people, I will not pass by them any more*, as if he said, I will cut them down now they are ripe.

In ver. 23. ye have the first work this Parliament did, that is, the taking down of the Bishops and Cathedralls, signified by these words; *The songs of the Temples shall be howlings in that day*. Here you see Judgement begins at the house of God, as ye have it in Ezek. 9. 6. the 1 Pet. 4. 17. and ye have also there the dealing of our Diurnalls, which say many times, we got such a strong hold, and killed so many hundred men, and we lost but five men; but God saith, this is their policy, they lost more, and they concealed it: and it is signified in these words, *there shall be many dead bodies in every place, and they shall cast them forth with silence*.

In ver. 4. 5. 6. 7. 8. ye have the sins and cause

why the judgment is come, set down, and that it is not for any fault found in the publique worship of God, but for covetousnesse, hardnesse of heart towards the poore, and the deceit of the people, and their neglect in the worship of God. For the same cause there is a generall rising throughout the Land, and the Kings party utterly overthrown.

The Iews In ver. 9. ye have the Kings untimely death judgement signified by the Sun going down at Noon, for is right, as the Sun signifies the King, 2 Sam. 23. 3, 4, 5, 6, you may 7. Mal. 4. 2. Gen. 37. 9, 10. see Sec. 26

of the hope of Israel. They say, that their Messiah, or deliverer should die in the last war of Gog and Magog, and rise again to be glorious and victorious.

Isa. 35. 8, In v. 10. ye have the great mourning for the 9. 10. the Kings death, and a wrathfull indignation declared by way of revenge upon the enemies at Common- last.

Prayer is promised, and is called, The way of holinesse: And because of the abundance not only of the Iewes Ceremonies, but also of Papists ways: so that a wise man may test himself in them. But saith he of this way of worship, the wayfaring man, though a fool, shall not erre therein, because there are but a few things to be done, and plain direction for every thing, Jewes, Turks, Papists, Presbyterians, Independents, Brownists, Anabaptists, leave your pernicious wayes, and come to this only way of truth, where you shall find rest, 2 Pet. 2. 2. Heb. 4. 7, 8, 9. Isa. 35. 8.

In ver. 11, 12. ye have the form or worship or Common-prayer book taken away, so that the Elect cannot hear it read any where; which book

book is called, *the words of the Lord*, and the word of the Lord; and by this you may know, that book to be the only true form appointed of God before hand, the rule of the spirit of truth, the which rule Jesus foresaw, and promised to send the spirit to give it: for he knew by this word that I do now open unto you, that there was a rule to come forth, and the forme of it in all things, was a secret thing, kown to none but the Father, therefore Christ commits the directions of the Church, in the true worship to the spirit, so that untill this time the Church is tossed to and fro, because there was no rule known till now, *Ioh. 16. 13.* and now ye are come to a perfect rule, given by a perfect man, *Eph. 4. 13, 14.*

In ver. 13. ye have the constancy of the Kings party to their Religion and King, *Rev. 14. 4.* and their thirsting for their Religion and King again.

In ver. 14. ye have the States party up, signified by the sin of *Samaria*, the God of *Dan*, the manner of *Bersheba*, all which were Idols. But *Hosea 8.* saith he, they shall fall, and never rise again, implying thus much, that the King and his party, *1 King 12.* though now down, shall rise again, and stand for ever. *28, 29.*

AMOS 9.

In v. 1. the King is risen again, and stands upon the altar, that is, the Scaffold, where he suffered, and offered himselfe, there he triumpheth, and commandeth to smite *Linell*, that is, the Speaker of the House of Parliament, *And here is his Re-* and cut them all on the head, and slay the *surrection set downe,* last of them all: this is said of the Parliament, *Amos 9. 1.*

Rev. 20, 7 liament, to shew that they shall not escape the
8, 9, 10, 11 hand of this mighty Lord.

12, 13, 14,

15. now the former part of this, Rev. 20. 1, 2, 3, 4, 5, 6. was
the state of the Church from Constantine the great his
time, untill the Church was persecuted again by the Romish
Herefies, which was the cause that God took the sword
from thence, and put it in King Hen. 8. hand, to defend
the Church as before mentioned.

In ver. 2, 3, 4. ye see, there is no place in hell
nor in heaven, nor in the top of the mountains,
nor in the bottome of the Sea, nor any where
else for them to escape his hands, but he pursu-
eth them, and takes them.

Compare In ver. 5. ye have a generall rising caused
this 5. ver. by his hand, throughout the whole land, and
with A- the Parliaments party utterly overthrown.
mos 8. ver.

8. where you have the same words in effect, onely there is
added in the said 8. verse, and they shall be cast out: which
words in Iſaiah 66. ver 5. are plainly opened, which I be-
seech you read and observe.

In verse 6. ye have the glorious building of
the King in the heavens, above all the Kings of
the earth, and the power he obtained by his suf-
ferings; and his glorious name next to Jesus, as
being his most excellent servant of all others.

In the 7. verse ye have the wrath of God de-
clared against the Parliament for their killing
the King, and destroying the Kingly power, by
which God delivered them from the bondage of
Popery, and he looks upon them as black chil-
dren of Ethiopians for these ungratefull acts.

In

In verse 8, 9, 10. ye have Gods wrath upon the whole Kingdome, he reils them, that those who depend upon their power, and think they can prevent the evill, that it shall not overtake them; saith he, they shall surely perish, but the rest he will save; as wheat is winnowed and saved; and taken from the chaff.

In verse 11, 12. ye have the Kings Tabernacle, or Court set up again, and his Kingdome enlarged over all the earth.

In verse 13. ye have the King and his party taking all again from the Parliament and their party; signified in these words, *The plowman shall overtake the reaper; and the treader of grapes, him that draws forth that which is not his own.* For the King comes from the altar, and gives commission to the treader of Grapes (that is) some one of his seed that shall reigne: to cut down the Grapes, (that is) the party now standing, as you see both parties. The Reapers first, and the treader of Grapes after, gets the victory. Rev. 14. 14, 15, 16, 17, 18, 19, 20.

In verse 14, 15. ye have the King and his parties captivity ended, &c. Their building and planting, and their enjoying of the fruits of their labour, and the promise, that they shall possess their land, without any molestation hereafter, for ever and ever.

And now I beseech you look upon this Scripture, and lay it to heart, and consider how ye have seen before your eyes, this 8. Chapter of *Amos* fulfilled, as I have interpreted it unto you, and you see there the rule to worship God by, all which is made plain for you to see as well as I, that you may be saved.

I beseech you also to lay to heart, and consider this

this ninth of *Amos*, where you may see perfectly according to the promise of Christ, the things to come, *Ioh. 16. 13.*

Never had people the like shewed them, as ye have now so plain from these two Chapters. O take heed that ye slight it not, but make use of it for your salvation! For if ye be cut down, and cast into the winepresse of the fiercenesse of the wrath of God almighty, ye are undone for ever, and ye may see how to prevent it, *Rev. 14. 18, 19. Rev. 19. 15.* by what hath been spoken.

And this I say to the Parliament, to the Army, and to all others, *Do the work*, for it must be done. Be ye valiant, set up the King, for if Forraigners do it, ye are undone. And you may see it will be done by a strong power.

I have also some things to shew you out of the first of *Isaiab*, and it chiefly concernes this City of London, which in regard of its aⁿnion, now, is called *Sodom and Egypt*, *Isa. 1. 10. Rev. 11. 8.* and that it was a faithfull loyall City in the time of Queen *Elizabeth*, when she was received by the Citizens out of the Tower, and with joy accompanied to *Westminster*; and though now this City be an unfaithfull harlor, yet she shall be restored againe to her former faithfulness. Of this I shall in briefe shew you.

Isaiab 1. ver. 1. to ver. 10. ye have the King and his party signified with their condition that now they lye in, brought upon themselves by their sins: and this Parliament being Executioners of Gods judgements upon them, yet they are owned of God as his Elect, of which he will save a remnant.

In ver. 10. ye have the word directed to you
Rulers

Rulers of London in these words, *Hearc the word of the Lord ye Rulers of Sodome, give care to the Lym of our God ye people of Gomorah.*

In ver. 11, 12, 13, 14, 15. God doth reprove you sharply for coming to his presence, and doing such things by which ye think to please him, as your daies of humiliation, your daies of thanksgiving, your solemn private meetings. But God abhors these from you, saying he will not hear you, for your hands are full of blood, as if he should say, ye break the right proceeding of this Parliament, by suffering tumults at the beginning to go to *Westminster*, to the Parliament, and wrest judgement, therefore upon you lies the blood that ha's been spilt all this time.

Exo. 23. 2.

In verse 16, 17. ye have the law promised, in verse 10. being these words, *wash you, make you clean, put away the evill of your doing, from before mine eyes, cease to do evill, learn to do well, seek judgement, right the oppressed, plead for the widdow, judge the fatherlesse, which widdow is the Queen, and the fatherlesse are the Kings children, which ye are to right, and plead for, if you will obey the voice of the Lord, for he saith not widdowes, but widdow, as ye have it also in the 23. verse of this chapter.*

In ver. 18. ye have the promise annexed to the performance of this law, in these words, *though your sins be like scarlet, they shall be white as snow, though they be red like crimson, they shall be as wool.*

In ver. 19, 20. ye have your choice, whether you will do this law or no, with a promise and a threatening, in these words, *if ye be willing*
and

and obedient, ye shall eat the fruit of the Land: But if ye refuse and rebell, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it.

In verse 21. 22. the Lord laments the fall of London from its former state; saying, *how is the faithfull City become an harlot? it was full of Judgement, righteousness lodged in it, but now murderers: thy silver is become drosse, thy wine mixed with water.*

In verse 23. 24. he chargeth the Rulers with Rebellion, Thievery, Covetousnesse, and giving a hint at what he required before, in verse 16, 17. saith he; *they judge not the Fatherlesse, neither doth the cause of the widdow come unto them: and because of this neglect, Ah! saith God with indignation, I will ease me of mine adversaries, and avenge me of mine enemies.*

In verse 25. 26. to the City of London, he saith in these words, *and I will turn mine hand upon thee, and purely purge away thy drosse, & take away all thy tin, and I will restore thy Judges as at the first, and thy Councillours as at the beginning,* meaning King Henry, King Edward, and Queen Elizabeths time; afterwards thou shalt be called the City of righteousness, the faithfull City.

In verse 27. he saith of the Church now under persecution, *Sion shall be redeemed with Judgements, and her converts with righteousness.*

In verse 28. 29. 30. 31. ye have againe the transgressions mentioned, and that ye shall hereafter be ashamed of this Parliament which was desired of many, who thought it would be for their building and flourishing; which Parliamen

is

is signified there by Oaks for strength, and by a garden for flourishing. But saith he of this Parliament, it shall be as an oaken leaf that fadeth, and as a garden that hath no water, and the strong shall be as Tow, that is the Parliament, and the maker of it, as a spark, that is their party, and they shall both burn together, and none shall quench them.

It is here plain to be seen in these chapters, *Amos* the 8. and the 9. and *Isaiah* 1. verse after verse, what this Parliament hath done; and what is decreed upon them, I know not how to help them, except they repent. And now I will shew my petition unto them.

TO



To the most Honorable
high Court of Parli-
ament at Westminster.

*The humble Petition of Arise Evans;
dwelling in Black Fryers, desi-
ring your attentive reading of all,
and your serious Consideration
of it.*

HUMBLY SHEVVVNO,

THat the Petitioner having ta-
ken the Engagement, will
without doubt be true to it,
and to the utmost of his pow-
er be a means to save the Governours,
though the Government fall; which
fall, in the eyes of men is impossible, in
regard of outward provision. But the
Petitioner seeing this State by the spi-
rit of God, saith it is impossible for it
to stand, and its time is limited very
short,

short, which (if the Petitioner find acceptance) it shall be manifested unto you; he being pierced through with sorrow for you to his very heart, at the apprehension of it; seeing no way to prevent the judgement but the way of peace. And humbly to give your Honours a glimmering of what he seeth determined upon you. He beseecheth you to consider *Amos 9.* where first you shall see *Lintell* the Speaker of your house smitten, and the last of the house also signified, and what follows to the 10. verse, and from that to the end, you see the Kings Tabernacle, or Court built again. Here is but a touch for you, and God doth not desire to slay men, who are his creatures, but to slay sinne; neither will God save men in their own wayes by their sword, but by his spirit. *Zac. 4. 6.* Now if the Petitioner find acceptance, he shall by this Declaration free himself from the blood of all men.

Ezek. 2. 17
18, 19.

May it please your Honours to send a Clark to the Petitioner, that he may communicate to you by his knowledge the great things of God pertaining to your salvation, & at large open

open the Scriptures; where you shall see the secrets of times disclosed, your actions discovered, the things past, present, and to come revealed, and your onely way of salvation shewed. And without pride the Petitioner saith, he is assured by Scripture, by Visions, by many other infallible signs agreeable with Scripture, that he onely is appointed of God, and none but he on earth can shew the like, and administer unto you the knowledge of salvation. And your Petitioner shall ever pray, &c.

Septemb. 1.
1651.

Arise Evans.

This Petition was delivered upon the day dated abovesaid, to the Honorable, Sir *Gilbert Pickering*, a Member of the House of Parliament, and the Councell of State. Who promised to shew it to some of the House, and afterward told me that he had shewn it, and that then it was with the Lord Generall. So that it was published to them so far as possibly I could. I have also given the Exposition of the eighth and ninth of *Amos* to Mr. *Hugh Peter*; with other notes of the same purpose to him, but my request is not regarded. I did also dire^t to the Honorable Lord Mayor and Court of Aldermen

men these things, and delivered them on the 24. of *Novemb.* 1651. and received them again from Alderman *Andrews* the 28. who bad me advise with some Divines about them, and get them printed.

I have also delivered these things to the Lord Generall *Cromwells* own hands, and he had them three days also.

And now I beseech you all consider that what I say unto you of my own words, I say it with love and humility as to men, whom I honor in regard I believe you would willingly fear God, and do his will. But what I say of you from Scripture, I do it in faithfulness to you, that ye might fear God & do his will, of which ye are as yet ignorant. For though ye have thousands of instructors, yet the spirit of illumination and instruction is with me alone: and there is a darkness upon all your Divines

and Prophets at this time, as you may see in *Micah* 3. 4. 5, 6, 7. and verse 8. these words are fitted for me to speak unto you. But truly I am full of power by the Spirit of the LORD, and of judgment, and of might, to

Here I do not mean the Bishops and faithful Ministers of the Church of England, but I mean all others generally that pretend themselves to be Divines, or Ministers and Instructors.

declare to you your sins. And 19. years ago, I *The Audid* declare the thing that came upon the King *thor being* and his party. I was not then regarded, because a Prisoner there was a necessity that all things should come at the to passe, as they did, else how should the Scri- Gate-
pture have been fulfilled? and truly yet I may house
strive to warn, but I know all will not believe Westmin-
me, notwithstanding for the Elects sake, who I ster in
know not but by their conversion, I must warne 1637. for

C

all,

foretell- all, for that's my work; and 'tis Gods to per-
 ing ~~what~~ swade the hearts of men to believe what I say.
 befell the

King. It was demanded by some, why the Author did scape
 well, seeing Pryn, Bastwick, and Burton, were so severely
 dealt with? And it was answered, That what the Author
 did, was from Conscience to forewarn the King, but what
 they did, was found to proceed from malice, to raise a par-
 ty against the King. So it seems, then there was Liberty of
 Conscience allowed to men in its true being, when it was
 found distinct from malice.

1635.

1646.

And this I understand concerning my selfe,
 I am a man to whom God hath given foreknow-
 ledge, which I declare with all humility, love
 and respect. But I find that when 'tis not
 regarded, then immediately judgement follows,
 as the Kings party, and afterwards the Presby-
 terian (who not only slighted my love, but also
 imprisoned me at Newgate, brought me before
 the Bar in the Old-Bayley, and would have had
 my life, if God had not been on my side) have
 found it to their costs. So now the same judge-
 ment and a heavier, attends the contemnners of
 this truth.

Therefore I thought my self bound in consci-
 ence to make these things known, to them whom
 it chiefly belongs to, that is, generally the Com-
 monwealth, in love: and to clear my self from
 bloud. Being more satisfied with a good consci-
 ence, and perhaps the hatred of many, then to
 flatter them against my conscience, to obtaine a
 great reward.

I know every one is more able then I to write,
 and can make their matters good against me, to
 seduce you, and glosse it over with pieces of
 Scri-

Scripture. But I say unto you, if any can bring you so much Scripture together, that declares the things past, present, and to come, as ye have seen the things ~~past~~ done before your eyes, and that makes all things so clear, and easie to be understood, as this do: and speaks to the purpose, as *Amos 8.* and *9.* *Isaiah 1.* of all, first and last. I say if any shall do so, by Scripture, for the justifying of this matter, then look upon it, and judge between us.

But if ye find none such, then rest in this, and *Poor Pro-*
remember the true Religion is that of *K. Ed. 6. restant,*
thine ene-
mies glory against thee, because of the Scripture, counting
thee ignorant, and not to have such interest as they have in
God, and in Scripture. Be not dismayd, for in the thing
wherewith they deal proudly thou art above them, Exod. 18. 11.

Q. Elizabeth, K. James and K. Charles, which
truth according to the appointment of God, is
now cast down to the ground, *Dan. 8. 10, 11, 12,*
13. Isa. 56. 14, 15, 16, 17. and will, by the power
of God be set up again; and this truth will tri-
umph over all the earth, and put down all rule
and authority under its feet, *1 Cor. 15. 24, 25, 26,*
27, 28. So that all shall be subject unto it.

The Reformation of *Luther* in Germany, of
the *Calvinist*, and *Hugonit* in France, of *John*
Knox in Scotland, of *Anabaptist*, *Brownist*,
or whatsoever else, are but rebellious rules, like
the rods of the Sorcerers of Egypt, which were
devoured by the rod of *Aaron*, *Exod. 7.*
9, 10, 11, 12. so they all shall come to *1 Cor. 15.*
nought, for the Apostle foresaw by the Scri-
pture that there was but one King, and one
Rule to be over all the earth, *Zech. 14. 9.*

Zeph. 3. 9. and therefore they had an eye to that, when they wrote, as you may see in *1 Pet. 1. 1.* who wrote to men of divers countries under divers Kings. And when he cometh to that point, *submit your selves, &c.* he doth not say, *whether it be to the Kings, as supreme, or to Governours, as to them that are sent by them, &c.* But he saith, *submit your selves, &c. whether it be to the King as supreme, or unto Governours as unto them that are sent by him, &c.* *1 Pet. 2. 13. 14. 7.* So that you may see his meaning is not, that men should submit unto all Kings in all things; but unto one King in all things they are to submit: and this King they must honor and obey. For the Apostles saw that God would hold forth a King at last, whose Lawes should be right according to Gods mind: and therefore the Apostle doth presse all men in point of obedience, to this King in all things, *1 Pet. 2. 3.*

Rev. 14. 18. And this King, or Angell, is said to come from the altar, and to have power over fire, which fire shall consume the corruption of the world. For this King hath the true power over fire really, and not as the wicked one, who is said to bring down fire from heaven in the sight of men, making men see things, that are not really done, as Juglers couzen. And of this King and this altar, you have the Prophet *Isaiah* speaking, *Isaiah 19. 19, 20.* who calls him a Saviour and a great one, giving to understand, that he is not the Saviour and the great one, even Jesus, but one impowered by him, who suffered this altar or scaffold in spirituall *Sodom* and *Egypt*, *Rev. 11. 8.*

And this King is that Lyon, who by his sufferings

ferings opens all the secrets both in the New and Old Testament, Rev. 3, 2, 3, 4, 5, 6, 7, 8, 9. 1 Cor. 14. 5, 6. Here is work for you that are the Ministers of God, that keep your first Station, Preach these truths unto the world, great will be your glory thereby.

And you that are in the faith of Gods elect, and the elect of God, put on the bowells of compassion, edifie one another in your most holy faith, and adorn it with a holy life. And ye that are out of this faith, know that though ye wash your selves with snow-water, ye cannot be saved.

And now to say something concerning the Kings life. The King all his time, untill at last had a stammering in his speech, like *Moses*, *Exod. 4. 10, 11, 12* therefore acknowledging his infirmity, he spake but seldome, yet when he spake none could say more to the matter, for he drove the naile to the head.

But when he had lost his army, and came to dispute for the justnesse of his cause, God loosened his tongue, and he spake fluently, as many can witnesse.

First, when he went for shelter, into the Scots army, *Mr. Henderson*, the greatest Champion Minister in Scotland, slew himself in disputing and striving with the King.

Secondly, *Mr. Cook*, that drew his charge, in his charge against the King, calls him a *second Solomon for wisdom*.

Thirdly, *Mr. Lilly*, in his book called *Monarchy, or no Monarchy*, is forced to say of the King, *He was a man inclined to no vice*.

Fourthly, the *Plea for the Commonwealth of England*, & *Colonel Ioyce* saith, that the King

was of a far more excellent spirit than M. Love, who was the most valiant Minister in all England, and suffered for it.

Would ye have an able wise, faithfull, wise, undefiled, good spirited, perfect man; in all things justified of God, of men, of his most deadly enemies? Look upon K. Charles, he is so justified of all.

Again consider his great faithfulness, as he was engaged to defend the faith and church of Christ committed to his trust at his Coronation; after he lost his Armies and three Kingdoms, and was in the custody of the Parliaments Army, he might have had his three Kingdoms again restored to him, upon terms destructive to the faith and Church of Christ; but rather then so, he chuseth to lose his Kingdoms, and also his life, for the defence of the faith and church committed to his trust, who ever did the like, and what glory is too great for such a King?

Again consider, how perfect his love was, not only to his friends, but also to his most deadly enemies, who took his life and Kingdoms from him, I mean you Souldiers. So far was he from seeking revenge upon you, for all you did against him, that he praiseth you for gallant valiant men, and wishes that he had had such men, as ye may see in his book and last speech to his Son, and therefore ought not you in equity to requite him with the like love? and though you cannot give him his life again, yet to be a means to cause him that is his name to reign. For you see by the Word of God that he must reign, and will not you, now you see 'tis right, be the instruments to bring it to passe?

There be two Commandements that sound in mine

mine ears continually: One is this, *Thou shalt not follow a multitude to do evil, neither shalt thou speak in a cause to decline after many to wrest judgement*, Exod 23. 2.

The other is, *Thou shalt not hate thy Brother in thine heart, thou shalt in any wise rebuke thy Neighbour, and not suffer sin upon him*, Lev. 19. 17. My silence is a sin unto me. I should hate you, if I did not tell you the truth.

The States flatterers say, that the power is radical in the people, derivative in the Parliament. But the word of God saith, that the power is radical in God, derivative in Kings, and that promotion comes not from the East, nor from the West, that is, from any people, but God is the Judge, he puts down one, and sets up another, *Psa. 75. 5, 6, 7* and by me Kings reign, *Pro. 7. 15, 16*. Power belongs to God, *Psa. 72. 11*. For this cause *Melchisedeck* is said to be from all eternity, lest any should argue and say that he had his Kingly power from men, *Heb. 7. 1, 2, 3*.

For a man to make a thing better than himself, and then fear, honor, and obey it as his God, is the grossest idolatry, and men do so, when they claim the power to set up rulers, *Hos. 8. 4, 5, 6*. for men to make themselves gods is idolatry. Rulers are called Gods, *Psal. 82. 6*. therefore those people are idolaters that take upon them to set up Rulers, for themselves, and God will require it.

Again I say, that power which is of men, is opposite to that which is of God, neither can both stand together. Christ saith (intimating the power of *John Baptist*) *Luk. 1. 77. was it from heaven, or of men? Mat. 12. 25.* is all one as if he had said, Is it from heaven, or of hell? for what's opposite to heaven but hell? again saith he, *Mat. 5.*

38, 39. if this Councell be of men 'twill come to nought, but if it be of God it will stand, is all one as if he had said, if it be of the devill it will come to nought, but if it be of God it will stand; for what's opposite to God but the devill?

Some will say, there is no power but of God, Rom. 13. 1. Therefore the States power is of God. I answer, that which is of men, is not of God: The States power is of men, therefore not of God, but in this sense 'is of God. God by his foreknowledge did foresee this State; and permitted it to continue so long.

But that God is the author of this State is denied. For 'tis clear, that the Dragon gave him (that is) the Beast or State, his power, and his seat, and great authority, Rev. 13. 2. Therefore they have not their authority or power to act, of God; but they have their power permitted, to continue so long a time, as the devils had a time, which they claim, Mar. 1. 24. Mat. 8. 29. But Paul understood that the power of the Romans was of God, for it was enclosed in *Cæsar*, and *Cæsar* was a King, John 19. 12. 15. and Paul calls him the Minister of God, Rom. 13. 4. because he had not his power of men, but of God. But saith he, the powers that be (Rom. 13. 1.) hence you draw your conclusion, that the States power is to be submitted to, though it be of men. I say no, for he speaks there of the power which is of God, a Kingly power: and all the stop in these words, the powers that be, is in regard *Cæsar* was not a Christian but a heathen; and therefore not altogether right, yet he calls him the Minister of God, in regard his power was of God, and not of men; therefore thus much the Apostle saith here, that the power that is of God, and not of men,

men, you must submit unto, in outward affairs, though the King be a Heathen; and whereas he saith, (*Rom. 13. 1.*) *there is no power but of God*; he doth absolutely deny this power, as it is now the States power, to be any thing else, but a juggling shew of Sathan, admired at by them that perish, as he defines it, *2 Thes. 2. 8, 9, 10.* it hath all power in shew, yet it is but a deceiver-able lying wonder, of no substance. As Juglers make us believe they have many rare things, but when we need such things, alas, there's nothing at all. Now the power that is of God alwayes descends from heaven, as you may see, *Rev. 10. 1. Rev. 11. 1, 2, 3, 4, 5, 6. Rev. 12. 1. Rev. 20. 1.* intimating that it comes from God alone. But the other power is said alwayes to ascend out of the bottomlesse pit, (*Rev. 9. 2. 3. 11. Rev. 11. 7.*) out of the sea, out of the earth, *Rev. 13. 1. 11.* it still comes from beneath, which signifies it comes from the locall and vulgar people, whose ignorance is set forth by a Gulph or bottomlesse pit, which know nothing in comparison of God, what's good for themselves; therefore the power that is of men, that is, of the Dragon, or of the Beast, or of the devill, is one and the self-same thing, and the different terms given to it, is only to illustrate, & shew the evill of it. Therefore I conclude, that this State is that Beast, (*Rev. 13.*) and I will prove it thus.

1. The Beast had a seat of great authority (*Rev. 13. 2.*) so hath this State, for it hath judged and condemned a King, and put him to death, by that seat ordained for their honor, I mean the High Court of Justice, so called.

2. The Beast beheaded them that were most eminent in opposing him, (*Rev. 20. 4.*) so did the

did the State behead all, that by the sentence of the said High Court suffered death.

3. The Beast is not one man, but a great number of men compact together (*Rev. 13. 18.*) So the State is a great number of men, of equall authority.

4. The Beast is said to change times and laws (*Dan. 7. 25.*) so do the State: they will have no Christmas, no Easter, no Whitsuntide, and the ancient Lawes and Customes of *England* they change.

5. The Beast by the successes of his wars, is wondred at by all that worship him, (*Rev. 13. 4.*) so this State is wondred at for his wars, and prosperity therein.

6. The Beast opposeth and exalteth himself above all that is called God, or that is worshipped. So that he as God sitteth in the Temple of God, shewing himself that he is God, *2 Thes. 2. 4.* Now I must speak of the Pope, that he comes very neer this mark; for when a King doth not comply with the Pope, he is murdered, or poysoned by some of the Popes adherents. But the Pope seems as Pilate, (*Mat. 27. 24.*) to wash his hands from the bloud, and if they be found that commit the murther, they suffer death and are not protected.

Here the Pope doth the same thing, but he doth it not to glory in before the world; and to justifie or shew himself a God thereby, for he doth it privately, neither is it done to any whom the Pope doth acknowledge himself inferiour to; but only to such Kings, or persons, as did acknowledge the Pope their superiour once. But this State, who first revered the King as was due, and afterwards erected a Tribunal on purpose;

pose; and bringing him before it; condemned to die by a law, glorying in it before the world, that what they did, God did, and that none ever did the like before, neither could any do the like, but God; is the same that sits in the Temple of God, and shews it self to be God. For the Parliament house, where they now sit, was a church or chappell, founded by King Edward the 3. as may appear by divers ancient Records. Here you may see, there are consecrated or dedicated places now; and that, that place must needs be the Temple of God where the Beast sits, *1 Thes. 2. 4.* And ye have the same Temple mentioned, (*Rev. 11. 19.*) *Rev. 14. 15. 17.* *Rev. 5. 8.* I do not hereby excuse the Pope, only I shew you, that this State is the little Horn, that exalts it self highest, *Dan. 8. 9, 10, 11, 12.* *Dan. 7. 8.* which by the Fathers is called the great Antichrist.

7. The Beast had horns like a Lamb, but spake like a Dragon. (*Rev. 13. 11.*) So the State are meek men like Lambs, in outward appearance, but in their Votes, Dragons, speaking against the most HIGH, his will, and power, and Kingdome. And many other marks I could shew you, but I shall here forbear.

You that look for Christs personall reigne here on earth; know, that it shall be in the Kingly power established here again, when this State is dissolved. You that look for the conversion of the Jews, know that the aforesaid King is the means appointed by God to effect it. You that would know how long this State shall flourish, (*Dan. 7. 25.*) a time, times, and the dividing of time, (*Dan. 12. 6, 7.*) a time, times, and a halfe, (*Rev. 12. 14.*) a time, times, and half a time. *John* gives us this above in the same words, as *Daniel*

doth, and then interprets it unto us (Rev. 11. 2. Rev. 13. 5.) to be 42. moneths, and that in plain, is three years and a half; therefore in September next, 1652. if not before, look for mishap to the States affairs. Now I commit you

all to God, who is only wise, and knows all his
Three yeares and works, and can save beyond mans expectation.
a halfe it

doth begin from the date of that Act, for to do all in the name of the Common wealth. And lest you think that nothing remarkable came to passe in September last, nor to matter your scuffling with the Dutch, but to shew in a new thing, the threatening band of God upon you, from a Nation by which God punished this Land once before; I mean, the Danes stopping your ships, your sending a Fleet of men of War to demand them, yet to no purpose; And God at their return destroys the greatest of your men of War, and brings them all so neer their end, that the mind of God might easily be read therein, on the last of September it was done; So by his delay God would have you repent and set up the King. Here was a severe Judgement shown upon the head Ship, yet mercy in saving so narrowly the rest, to see if this mercy might draw you to repentance; but if not, look for Judgement without Mercy hereafter.

There is another book of the Authors that will come forth shortly, being a Narrative of his life, the manner of his Calling and Visions.

Post-

Postscript.

I Beseech you consider seriously Rev. 17. where I have the State of Rome, and the State of England interwoven till you come to ver. 12. for I find this State to be the worst part of Popery risen up in another shape.

First, consider Rev. 17. 12. Here are ten Kings, yet have no Kingdome, he doth not say in the plurall number, Kingdoms, but in the singular, Kingdome, these saith he, receive power as Kings. at one hour with the Beast.

From this place it is evident, that these ten are noble persons, or men of power, in regard of their compliance, and giving their strength to the State.

Ver. 13. Received power to be as Kings that same hour, when England was made a State.

Ver. 14. Ye have these ten make war with the Kingly power.

Ver. 15. Ye have the State sitting over Nations and Tongues, that is, over Wales, Scotland, and Ireland.

Ver. 16. 17. These ten great ones which were the making of the State shall now hate her and make her desolate. * For, saith he, God hath put in their hearts to fulfill his will, and to agree, and give their Kingdome unto the Beast, untill the words of God shall be fulfilled. These ten have al- ready brought the Whore

to nothing, that is, the Mountain Parliament is become a Plain before them, and now they reign. And I am sure there is a Zerubbabel among them that hates confusion, who will bring in the King signified by the Headstone, Zach. 4. 7. but which of the ten this Zerubbabel is, the Lord he knoweth.

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Consider then, these ten have interest but in one Kingdome called their Kingdome, Rev. 17. 17. Now the Kings that are under the Pope, are proper Kings; and have each of them a Kingdom; so that if he had meant such Kings, he would have said Kingdoms; neither can it be meant of these proper Kings, that they received their power at one hour with the Pope; for they came to their power, some by conquest, some by blood, some at one time, and some at another.

Therefore I beseech you once more seriously to consider this place, and remember what the Evangelist saith before it, Rev. 17. 9. Here is the mind which hath wisdom.

Ezek. 21. 26. 27. Speaking of the power, saith he, I will overturn, overturn, overturn it, and it shall be no more, untill he come whose right it is, and I will give it him.

Now these three overturns in Rev. 8. 13. are called three woes, that follow the voice of the 5. 6. and 7. Angels, Rev. 9. 1. When the 5. Angel sounds, you see Essex falls from the King, and opens the way of rebellion: as I foretold the said Earl, he should do before this Parliament began. And this woe ruins the Protestant party, till ye come to ver. 12. where he saith one woe is past.

And ver. 13. 14. the 6. Angel soundeth, and four Angels that were bound were loosed. This signifies the tolleration and liberty to all sorts, to preach. And now independency gets up; and this second woe falls on the Presbyterian party, untill you come to Rev. 11. 14. where he saith, the second woe is past, and behold the third woe cometh quickly.

Rev. 11. 15. the seventh Angel soundeth, and then

then the King and Protestant party gets the power again gloriously. And this third woe falls on the Independent party.

So that after 3. woes, or 3. overturnes, the Crown comes to him, whose right it is by a decree of God, Ezek. 21. 27. And the purpose of God shall stand, according as he hath sworn, Isa. 14. 24. And what is decreed against it shall not stand, Isa. 23. 14. 15. 16. 17. 18.

Consider what I have said, and the Lord give you understanding in all things, 2 Tim. 2. 7.

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TO HIS EXCELLENCY,
THE

Lord Generall Cromwell,

AND

His Honourable Councell of the

Army at White-Hall:

The Petition of *Arise Evans*, living
in Black-Friers, desireth in Gods glories
behalf, the Kingdoms behalf, your Honors behalf,
and the whole Worlds behalf: That you would with
your Most serious thoughts consider these
few lines following.

Humbly shewing,

THAT the *Petitioner*, having the know-
ledge of Gods secret Counsell, being
called thereto, hath declared it freely to
all, these 19. years, as you may see in his
Book called [*A Voice from Heaven,*] writ-
ten in the yeare 1651. and directed to the
Commonwealth of *England*: And also
further the preparation of God in him to
the same purpose from his Nativity to this
time: And the effects thereof you have
also in his Book called [*An Echo to the
Voice from Heaven,*] written in 1652. In
which Books is sufficiently shewed Gods

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determination by the actions God hath done, in fulfilling the words of your *Petitioner*, from the date of the said Books to this time, and you may conclude God wil fulfill the remainder thereof, so that, as sure as the Parliament is dissolved, so sure shall the *King* come to his *Throne*, as it is sufficiently proved in the aforesaid Books: And indeed if your Honors look into your Petioners Works, and seriously read his Books, you shall find that *he would not turn water into bloud, or smite the earth with a curse, Rev. 11.6.* as it hath already been done by these unnaturall civill Wars, but rather would turn bloud into water, and water into wine, to cherish the heart of the sorrowfull: And that the waters and tears of repentance might wash away the guilt of blood, and become wine of consolation to this Nation, in their union with their **KING**; without which conjunction to their native and right **KING**, there is no hopes of peace, certainty, and safety to this Nation.

Most Noble Worthies, whose actions are glorious, though yet imperfect, the great Mountain Parliament is become a plain before you: Next in order the **KING** is to be exalted, signified by the head-stone, as you see *Zach. 4.7.* Crown all
your

your actions by setting him up, and be glorious for ever: For I am sure, if you speedily proclaim him KING, you will glorifie God thereby, and save an Ocean of *English* bloud from being spilt, and have such conditions of perfect peace from GOD and the KING, that you and your seed may be his glorious Nobles for ever: And therefore, because time is short, use your Jewell for the best advantage, while you have it, lest you lose it, as the said Parliament did, for want of using it aright, according to the Petitioners instructions.

The *Petitioner* doth humbly desire your Honors to set up the KING upon his throne, (*Charles Stewart* by name.) *Do this and live for ever,*
1 Joh. 2. 17. John 11. 26.

He humbly desires you also to read these said Books.

May 16. 1653. present.

And your Petitioner shall ever pray, &c.

I Did not think to put this Petition into print so suddenly, but that I find the general spirit of the Nations, and men of all sorts of judgements exceedingly disquieted, as not knowing what to do at this time, but crying to me, as if they expected that God will do some great things by me for the settlement and peace of this Nation: It is truth, I dare not deny it, and to Gods glory be it spoken, that I have received Talents from him which I must not hide, but shew to all how far God is pleased to proceed how far God is pleased to proceed in his work by me; beseeching all men to look unto him, who is the Man of Peace to them, I meane King CHARLES: Every one saith to me, why do not you, who have this wisdom of God, go to the General and shew him the way, and to the Councell to shew them these things? Alas! I am at too far a distance from them, for to be heard by them: Men in such places cannot hear such a low voice as mine is; It must be a generall Petition of the whole Nation joynd together as one man, that they will hear: Therefore I could wish that the Souldiery did but hear a voice behind them, saying, Return to your first Principles: You went out to fight for King and Parliament, but now there's none: I know that God will bring in the King again, and my heart's desire is that I might perswade men that the Kings coming to his Throne might be without blood-shed, and that no party should any longer retain a spirit of revenge; And to set you in a way of composure, I could wish, that all (both Souldiers and others) would Petition our worthy Senators, to make their peace with the King, and to receive him upon good and glorions terms, for the King, and subjects: For if the King come in by the sword, you will become Slaves, and force him to use

use tyranny: For Tyranny is a fit punishment for Rebels; neither would I have any to Petition our Worthies with kisses, or fine words, as Judas came to our Saviour, that had his band of men to second him, or as at the beginning of these times the Scots Presbyters and Covenanters came with their Petition on their Pike-points to our late King: Let not men presume to do so now, be their party never so great: For though now they think that the Authority hath a dependency upon them, and that there is no Authority left save that: Yet there is a spark of fire remaining (as it were) under the ashes, which is able at an instant to devour them all.

Therefore I beseech you, Petition in simplicity and singleness of heart, to desire the General and his Council to make their addresses to the King for peace, and ye that do this, look for life eternal: And I beseech you again (most noble Worthies) receive all alike, and do not countenance, or discountenance any, for this notion, or for that notion, or think, that Religion is only words, but rather deeds of common charity, and let not any be prided, or exalted above their Brethren with a conceit of conquest, but know, that such a mind shall be abased; and that according to our Christian rule, he that suffered most is the greatest Conqueror: For a subject cannot conquer his King, but by suffering meekly, and a King suffering meekly by the hand of his people, according to the mind of his King, was appointed to be Heir of the world, Rev. 21. 7. I have a bloody Vision to shew, but I look upon it as Gods threatening hand, being perswaded, that if we repent, and shed tears for our Rebellion and evill deeds against God and the King, we shall not bleed, nor shed blood: For why may not God bring the King to his Throne, and maintain our peace, as well

well in that time, as he did when the Parliament was dissolved: And to men I say, he that is valiant and hath an innocent intencion may do much. And the Lord blesse all such. Amen.

May 20. 1653.

ARISE EVANS.

THe bloody Vision I speak of, was seen *January 21. 1652.* by one *Mr. Farly*, who lived in *Drury-Lane*, at the upper end thereof, at the sign of the *Horse-shoe*, but being terrified thereby, he immediately after went to *Virginia*, I have it as it was written by his own hand, who after he had seen the Vision could not rest, but went from place to place to seek an interpreter of it, untill by the providence of God at last he came to me, and after he told me the Vision, and that I gave him to understand what God did signifie to us by it, he wrote it, and left it to my disposall, as by Gods providence I should be perswaded, directed, and permitted to publish it.

